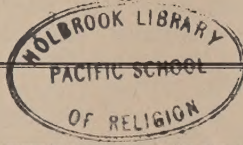


The AMERICAN JOURNAL

Pacific School of Religion
Berkeley, California



SEPTEMBER 4, 1958



Harold Lindner from A. Devaney, N. Y.

Teaching a Child to Pray

QUAKER COMMENTS

By Merritt Murphy

"Thy faith hath made thee whole."—Matthew 9:22

Probably the most important single ingredient in the life of a Christian is faith. According to the words of Jesus faith can make us whole.

In an address before 800 scientists and other staff members of the Stanford University Research Institute, Billy Graham stated:

"I cannot put God in a test tube. I cannot explain God by a mathematical formula.

"An extra dimension is required if God is to be accepted. That dimension is faith."

* * *

Ron Haldeman, pastor of Sheridan, Indiana, Meeting in Western Yearly Meeting, has inquired if there is any plan to make available reprints of the two articles "What About the Sacraments?" by Robert E. Cope, which appeared in recent issues of *The American Friend*.

He added that the articles seem to him to be clear statements of Friends belief and well worth reprinting for wider circulation.

Many expressions of appreciation of Robert Cope's articles have been received by *The American Friend*, and the question of reprinting them in convenient folder form is being considered.

* * *

Leonard Kenworthy asks, "Do Friends have to use that word 'sanctuary'? It is appearing much more frequently these days."

It probably isn't a very Quakerly term and we personally like the word "meetinghouse" much better. But in some of our Meetings in suburban and new residential areas where many members have come from other denominations, the word "sanctuary" often is used.

But whether "sanctuary" or "meetinghouse" or any other word you wish to use to describe the place of worship, it is what happens to the people assembled that really matters.

* * *

The throng of people, estimated at 1200 or more, attending the centennial program at Western Yearly Meeting on Tuesday evening, August 19, recalled stories of old (and

also from Africa today) about Yearly Meeting sessions where every seat was occupied, aisles were crowded with chairs, the walls were lined with standing Friends, and hundreds milled around the doors unable to get within hearing.

The centennial program, an historical reenactment of the setting up of Western Yearly Meeting by Indiana Yearly Meeting one hundred years ago, was complete with costumes and solemnity, even to the sound effects of horses nickering outside.

But there was one frequent reminder that it was the year 1958 instead of one hundred years earlier. Flash bulbs were popping like a photographer's convention! We hope to have some of the pictures in the next issue.

* * *

The impressive program was not without its moments of gaiety. One demur Quaker maiden, appropriately dressed for the year 1858, looked vainly for a seat in the crowded room. Suddenly she spotted a place in the men's side of the meetinghouse and promptly made herself comfortable, to the consternation of the solemn elders and the amusement of assembled Friends. She remained there throughout the program.

Temperatures soared in the packed meetinghouse. When Homer Coppock, taking the part of one of the Indiana Yearly Meeting clerks of a hundred years ago, was introduced, his bald head shone brightly in the overhead light through the open top of his tall black hat. Again a murmur of amusement ran through the assembled throng. I wonder if our Quaker fathers of a hundred years ago "air cooled" their hats in such fashion?

Teaching a Child to Pray—This concern of Friends parents everywhere who seek to raise their children "in the nurture and the admonition of the Lord," together with other concerns for our growing children and maturing young people, are considered in this issue as we approach Christian Education Week, September 28 to October 5. Then in our homes, in our meetings and in churches of all denominations will there be special opportunity for adults to dedicate themselves anew. May we seek, continually and with humility, to know God's will as we guide our children.

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Editorials. . .

Guidance and Obedience

In 1657 a small ship called the Woodhouse set sail from London, bound for the new world. On board were eleven Quakers, six of whom had been expelled from Boston previously but were now anxious to return, so anxious, in fact, that they were willing to trust this tiny, unseaworthy vessel without proper equipment for ocean travel.

The ship had been built by Robert Fowler who felt called to do so "in the cause of truth." When completed he offered her for a voyage to New England, in spite of the fact that any shipmaster bringing a Quaker there was liable to a fine of one hundred pounds.

Daily during the crossing, the Friends met together for worship, and to pray for guidance. The directions seemed perfectly clear to them: "Cut through and steer your straightest course and mind nothing but me." The log of this amazing voyage contains this testimony, "We saw the Lord leading our vessel as if it were a man leading a horse by the head."

The idea of divine guidance was not new in the 17th century. In the decisive moment in the career of St. Paul he stood at the crossroads, one way leading through Bithynia, and on to the east, the other way leading across the Aegean Sea and on to Europe and the west. The way eastward was blocked, though we do not know exactly how, for Luke writes, "The Spirit of Jesus did not allow them to go." So they turned westward, took ship at Troas; Christianity came to Europe.

This confidence in God's guidance is expressed in many ways in both Testaments. "The Lord will guide you continually and satisfy your desire with good things," said Isaiah. "I will lead the blind in the way that they know not," he says. "He leads the humble in what is right, and teaches the humble his way," sings the Psalmist. And John is sure that "when the spirit of truth is come, he will guide you into all the truth."

One of the familiar prayers in the churches is a prayer for guidance. The chairman of a committee may open the session with the petition, "We pray for thy guidance in the work of the committee." For leaders of governments we often plead that they may be rightly guided. And when an undertaking has been accomplished, someone is likely to say, "We were certainly led to do this thing."

There is some difficulty involved in this easy assumption of guidance, for we can confuse the will of God with our own desires, claiming that when our plans work out it was because God was directing us in them. The difficulty seems to be in the presumption that the impulse to guidance originates with us. God is thought

of as largely neutral, or even unconcerned with our need, and only as we impetuously beg for his help and guidance is he persuaded to lend a hand.

This is completely false, if the New Testament is right. The initiative is always with God. God so loved that he gave. His guidance is ever available, a constant, living guidance, yet one which becomes operative only when there is a response of obedience on man's part. Thus, it is not merely to a few intimates to whom guidance is offered, but it is available to every person. The acceptance of this guidance is clearly evident in the act of obedience.

A Yielding Spirit

The reality of guidance for those who sailed on the Woodhouse was only clear as they trusted and obeyed the Spirit. A hundred other ships sailed the sea but it was to those who were willing to trust "the soul's invisible surmise" that the evidence became clear.

Often our prayers are really a petition to God to come over on our side and push our log for us. We would be more effective if we prayed for our own sensitiveness to truth, for a yielding spirit, for a listening ear and for forgiveness for our egotism.

Thomas Kelley says the second step in Holy Obedience is to begin where you are. Obey now. Use what little obedience you are capable of, live this present moment in all the light which God has already given. An ounce of obedience is worth a pound of petition.

The true secret of Paul's amazing guidance is recorded by Luke, "And when he had seen the vision immediately we sought to go into Macedonia, concluding that God had called us to preach the gospel to them." "Obedience," says Chalmers in a famous sermon, "is the organ of spiritual knowledge." For if any man will do his will, he shall know of the doctrine.

Are we not afraid to act upon our present vision, and so do we not run the risk of losing the vision altogether? Remember the words of Thomas Kelley, "Boldly must we risk the dangers which lie along the margins of excess, if we would live the life of the second half."

If Isaiah's account of his religious experience is valid, then it is not enough to see the Lord, high and lifted up, although this is vital; it is not enough to have a sense of personal unworthiness and of God's absolution, important as this is. The experience comes to its rightful completion when, in answer to God's guidance a man replies, "Here am I, send me."

Knowledge we ask not—knowledge thou hast lent;
But Lord, the will—there lies our bitter need;
Give us to build above the deep intent

The deed, the deed.

—Russell E. Rees

Russell Rees, who is Secretary of the Board on Christian Education of the Five Years Meeting, is a former minister of the Chicago Meeting and of Union Street Friends in Kokomo, Indiana.

Toward Wholeness of Life

By Wayne C. Carter

Wayne Carter, a graduate of Earlham College who has studied at Hartford Seminary, has since 1955 been Secretary and Editor for the Youth Department of the Five Years Meeting.

One of the disciples, Andrew, who was Simon Peter's brother, said to him, "There is a lad here who has five barley loaves and two fish; but what are they among so many?" (John 6:8, 9). When Jesus and the five thousand found themselves out on the hillside at lunch time, with no provision for eating, it was not by accident that Jesus turned to the resources of a youth. If this young man was not the only person present who anticipated the need, he was obviously the only one readily willing to share his resources.

In this year 1958 two problems, at least, face us in regard to our youth. It is hard to say but yet rather obvious that adult Friends have not yet sufficiently grasped the concept of "wholeness of life" so their life examples as well as their attempts to train the younger generation are only ineffective and fragmentary. Several young people have come to me saying, "Why is it that our parents and teachers have so little to say to us about the real problems we face?" As long as we talk "small talk" about unimportant things and are not willing for real problems to be considered, we shall continue to see an exodus of our youth from our meetings. They cannot be blamed. We should think less of them if they were willing to pussy-foot about the real issues of life.

Our Christian testimony is not worth the time it takes to express it if life in its wholeness is not a continual witness. One reason science is winning the loyalty of youth is that it has a measure of integrity. If we would wake up, religiously, we would not find ourselves in the Middle Ages but rather in the fast-moving, challenging, enlightening 20th century. A faith from the Middle Ages is no more adequate than is a messenger on horseback in this atomic-space age; yet much of Christianity has not met the imperative demand to speak today in today's context.

Wholeness of life means just that. Our intellectual searching,

emotional maturity, social consciousness, personal discipline, all must find their focus. This commands the respect and loyalty of today's youth who insist on keeping their self respect and integrity.

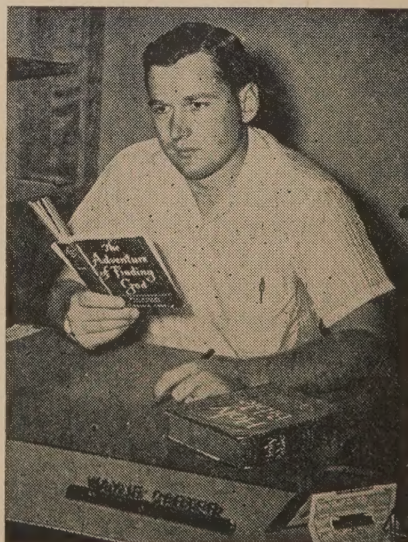
A second serious condition is our nearly total lack of faith in the abilities of our youth. Many people will want to question this. But look first at the way we try to teach them and then at how we listen to their desires and ideas.

Our Sunday schools still believe in spoon feeding their youth. Lectures, memorizing and recitation do not prompt the youth to use his own God-given facilities for thinking and understanding.

Directly to Teen-Agers

"Presenting the lesson" is outmoded. The more individuals are involved in deciding what to study, in gathering information and in analyzing and making conclusions, the more they will feel respected, and important and, consequently, the more they will learn. This does not mean young people are always right, but then neither are adults. It does mean we believe that God speaks to persons directly and that a teen-ager can hear his voice, too, and respond. Adult guidance is needed and desired by youth, but adult dominance is neither sound educationally nor Christian.

When the Quaker adults of Reading, England, were put in prison and the meetinghouse was pulled down by the soldiers, it was



Youth Secretary and Editor

the loyal young people and children that continued to meet in the rubble for worship. They had been given creative guidance and their feelings and ideas had been respected.

Jesus recognized the resources of the boy who had only five loaves and two fish. In Jesus' hands these apparently insignificant resources were blessed and made capable of ministering to the hunger of the multitude. Have we lost faith in the resources of youth? Or are we trying to manipulate them to serve our own plans and hopes? Where is a greater potential than our youth? Our Christian faith must be mature enough that we are willing to let God minister to them and use them. Our responsibility is to help them find the varied experiences that will lead them to wholeness of life and be willing to stand back with trust and confidence in our youth, letting God speak to them in ways we may find hard to understand and accept.

Query: "Do your children receive the loving care of the Meeting and are they brought under such influences as tend to develop their religious life? What efforts are you making to educate all your members in the knowledge of the Bible, Christianity, and of the history and principles of Friends? Do you maintain schools for the education of your youth under the care of teachers of Christian character in sympathy with the principles of Friends and supervised by committees of the Meeting? Do you encourage members to send their children to Friends schools and do you give such financial aid as may be necessary?"

Philadelphia Yearly Meeting

* * *

The determination to insulate children from any sort of discomfort or disappointment is a fairly recent phenomenon, and it will continue until parents realize that by so acting, they are cheating their children of the chance to acquire the flexibility and toughness they are going to need. Security is fine, to a point, and it's true that small children need a lot of it. But they cannot remain small children forever. Somewhere along the line they have to acquire the stability and stamina it takes to run the world.

Arthur Gordon

Teaching a Child to Pray

This letter has been adapted from the letter to parents of a twenty-one month old child in the "Friends Messages to Parents Under Three," published by the Board on Christian Education.

Twelve messages for parents helping them guide their children's Christian education from the time they are born until they are three were prepared by Elizabeth Hoskins and Olaf Hanson.

Olaf Hanson is Secretary and Editor of the Children's Department of the Five Years Meeting. Betsy Hoskins is active in Christian Education work in New York Yearly Meeting.

Little children are unable to understand completely the nature of God, but the foundations for developing their Christian beliefs are laid in the formative years. Prayer is as important to the spiritual development of a child as rest and food are to his physical growth. Parents need to plan as carefully for a child's spiritual guidance as they do in providing him with a healthful diet.

Parents who have not had a vital and close relationship to God in their own lives and do not feel capable of teaching their children to pray should seek the counsel of some qualified person who can give guidance and suggest appropriate books. But in order to give the child the atmosphere in which his religious growth can naturally take place, the habit of prayer must be cultivated. The child's early attitude toward prayer will be determined by what he unconsciously absorbs from his parents' devotional life.

Parents can stimulate the spiritual growth of their children through the pictures and books they make a part of the home environment. To prepare a child for prayer, it is helpful to include some of the many excellent religious stories and books of prayers now available for even a very young child. But care should be taken to choose materials wisely according to the child's stage of development. Often, however, a simple and lovely picture can express a feeling of prayer before the words connected with it can have much meaning for a small child. Simple songs may also be used in

the same way to help establish a prayer mood.

There is considerable difference between teaching a child to say prayers and helping him really to pray by communing with God. Help a child think through his problems and share them with him. It is wise to guide a child to express first prayers of gladness, thanks and companionship. Probably the first experience of prayer will come through the parents expressing simply the words that express the child's feeling at his first experiences of awe and wonder. As he develops, the parents will be able to guide him in the expression of simple prayer thoughts.

Silence Is Important

Guard against the easy temptation of teaching the child a rote bedtime prayer to say before such phrases have meaning for him. Of course there are some lovely poems and prayers that are valuable for a child to learn to say as he matures, but they can handicap his spiritual growth if he is not stimulated to express his own thoughts and seek to know God through a more direct relationship. It is wise to avoid the petition type of prayer with small children for it is so easy for them to become confused between God and Santa Claus and in so doing, greatly damage their religious faith.

Through the long history of the Society of Friends, the use of silence has been found to be a very meaningful way to commune with God. Meetings held on the basis of the leading of the spirit were held in silence until some member of the group felt he should share an insight he had received from God with the group gathered together.

Although, in our times, this form of worship is not used in some Friends meetings, the use of silence still has meaning for us in our devotional life. Perhaps the first way a small child can be introduced to the use of silence is at meal time when in the bond of hands joined around the table, even from his high chair a small child can find meaning from the silent grace.

As he grows older, there will be times when he can be encouraged to talk over silently with God occasions when he may have been naughty. It is, of course, important to teach him what to say and what to expect in his first uses of silence. In the life of the family together, the child can be helped to cultivate a prayer life based on a personal relationship with God and a growing understanding of God's plan for his life. As he grows, he should be taught that Jesus revealed God to us by the way He lived.



Suggested Reading

Teaching Children to Pray—in the Home

Teaching a Little Child to Pray, Jennie Lou Milton

Tell Me About Prayer, Mary Alice Jones, \$2.50.

My Prayer Book, Margaret Clemens, \$.75.

My Bible Book, Janie Walker, \$.75.

Prayers and Graces for a Small Child. Mary Alice Jones, \$1.00; Paper, \$.25.

Thoughts of God for Boys and Girls, \$.50.

Prayer time, Edward Staples, \$.50.

"Unless our churches are 'teaching churches' they will become dying churches." Hence our need for the observation of Christian Education week is expressed for us.

Specific suggestions for observation of Christian Education week are found in the August-September issue of **Quaker Action**. The pamphlet "The Christian Worker and His Calling" is excellent for teachers in our Sunday schools, and is available for 10c from the Office of Publication and Distribution, 120 East 23rd Street, New York, 10, N. Y.

We regret the error made in our last issue when we mistakenly named Milton Jordan as minister of the Bethel Meeting, near Franklin, Virginia.

COMING EVENTS

September 13—All Friends Conference for Iowa Friends, Quaker Heights, Eldora, Iowa.

September 23-29—Friends World Committee for Consultation; Bad Pyrmont, Germany.

September 23—Indiana U.S.F.W. Fall Conference, Amboy, Ind.

September 24—Indiana U.S.F.W. Fall Conference, West Richmond Meeting, Richmond, Ind.

October 27-29—First Fall Young Friends Political Education Seminars at the United Nations.

November 6-8—Executive Council, Five Years Meeting, Oskaloosa, Iowa.

November 24-26—Second Fall Young Friends Political Education Seminar at the United Nations.

The Coming Events Calendar lists events in which Five Years Meeting members are involved, plus other events as requested.

Adults and Sensitive Youth

By David O. Stanfield

David O. Stanfield is pastor of the Springfield Friends Meeting in North Carolina. He is chairman of the Young Friends Department of the Five Years Meeting and has served often as a leader for Young Friends camps and conferences.

Many of our teen-aged young Friends are upset because adults make so little effort to understand them. Young people frequently feel that their elders either aren't patient enough or don't care enough to make the effort to listen carefully to them, and to examine carefully their reasoning as they explain their thoughts and actions.

Most of us adults are not even aware that young Friends are upset because they haven't lost their tempers at us or burst into tears before us. When parents have detected the tell-tale hints of inner distress they have frequently shrugged it off with the remark, "Well, they're passing through a difficult stage, you know. They'll get over it . . . I hope!"

Instead of some emotional outburst of rebellion, young Friends usually reveal their inner dismay by a lack of enthusiasm for the things we adults often think so important. They may seem "stubborn" or "insolent" when really they are in psychological mutiny

against the attitudes and ideas of their elders.

Most parents and adults who associate with youth have at some time or other tried to understand and "get close to" their young people but have often given up bewildered when the young person did not readily bare his soul and his secret thoughts. Instead of laying the blame for this disappointment on the youth and muttering "What's this younger generation coming to?" ought we not be willing to entertain the theory that we adults may have a share in the fault?

Our youth may have refused to reveal their innermost thoughts and questions because they sensed instinctively that the attitudes of the adults have made such a revelation futile as far as finding real help was concerned.

"What's wrong with my attitude toward young people?" you may ask. "I want to see them grow up into sound Christian citizens, and I don't want to see them make some terrible mistake that would ruin their lives."

As good as this may first sound it carries some overtones that immediately flash a warning signal of "caution" in the alert minds and sensitive feelings of our youth. They detect that here is an adult



North Carolina Young Friends at Quaker Lake, their youth camp near Greensboro, N. C.

who is afraid that they will make some big mistake; in fact, he seems to expect them to make a serious blunder without his help. He really doesn't trust them very much.

He may be the kind of person who uses the phrase "teen-ager" as if it were an epithet of derision. He may have concluded that these "teen-agers" are "wild" and "full of the devil" and need to be tamed before it is too late. He may look upon them as adolescent versions of Dennis the Menace. He may be the one who stealthily patrols the summer camp at night with a flashlight expecting—yes, almost hoping—he will find a couple off the beaten path of Puritan demeanor and use them as an exhibit to prove his theory that you can't trust young people out of your sight.

Expect Their Best

This attitude toward young people may arise from the theory that their primary drive, their first disposition, is to sin; that they were born sinners and are becoming more experienced in the ways of sin. The battle-cry of this attitude becomes: "Save the young sinner before it's too late!"

Many of our young Friends are upset because they know this attitude is mistaken; it rates them far too low. Furthermore, they are upset because they have failed to convince their elders of the error of this attitude.

Out of their religious experience and observations of life the spiritual leaders of the Society of Friends have testified to a conviction that there is "that of God in every man." This conviction holds that everyone's soul has a "property" that is sensitive and responsive to Divine influence. God has placed in the creation of all His children this "property" that is able to hear His voice, apprehend His light and be quickened by revelations of His truth. This "property" of the soul can remain a weak and insignificant part of a young person's life through lack of nurture, neglect or willful opposition, and therefore have very little influence over the youth's thinking and behavior. However, weak as it may be, it can never be totally obliterated; God's truth and His spirit can still reach it and bring it to vigorous life.

A Conscious Commitment

If we hold to this religious conviction, it will show up in our attitude toward today's young people. It will convince us that there

is something good in our youth to which we can appeal. It will lead us to expect them to use good judgment, to recognize and appreciate high moral values, to give the best of themselves and their lives to some noble cause.

This religious conviction will lead us to see our young Friends as dear to our Lord, to us, our Religious Society, and our future.

Instead of seeing our task as being one of changing them from sinners "filled with the very devil" to public-professing Christians, we see our task as raising up the good that is in them, bringing them to Christ their teacher, who, in personal religious experience, leads them to make a conscious commitment of the whole of their lives to Him and His way.

With this attitude toward our dear young Friends we shall come closer to speaking to their condition. With this attitude we are less likely to bring pressure upon them to conform to the religious "ritual" and phraseology that we adults have become accustomed to but which may obscure the simple truths and power of the gospel for our youth.

In love and forbearance we adults and our young Friends find the secret that dissolves our dismay. When we are anxious, fearing the worst, afraid to trust our youth, we only add to our discomfort and confound their efforts to discover the joy which is in Christ.

So let us love our young people—as our very own—that we may realize that they are, indeed, our dear young Friends.

Religious Activities Center

The proposed religious activities center for the Wilmington College campus is receiving enthusiastic support. The structure, costing an estimated \$125,000, will house a meeting room seating 200 persons, a meditation room, class rooms, a library-lounge, discussion rooms, a small kitchen and offices for Wilmington Yearly Meeting, the Friends World Committee and other campus religious organizations.

Some thirty Wilmington students are working on the publicity and planning of possible visits to foundations and interested friends in order to promote the construction of the building. An anonymous gift of \$5,000 was recently received from one donor with "a deep interest in helping those who try to help themselves, and in the spiritual values of life."

Friends and the Greater Citizenship

The sixty-seventh session of Wilmington Yearly Meeting was held on the campus of Wilmington College, August 14-19. The general concern was how to activate Quaker citizens to greater responsibility in world citizenship. It was emphasized that this must first become a reality in our home meetings and communities. We must be doers of the word and not hearers only.

Matt Thomson, Executive Secretary of the Dayton regional office of the American Friends Service Committee, in his Thursday night address pointed out the necessity for American people to make greater effort to understand other people of the world.

E. Raymond Wilson, Executive Secretary of the Friends Committee on National Legislation, gave us an informative and thought-provoking analysis of the situation in the Far East and Middle East. He challenged Friends to share in a heroic program for peace and progress in the Middle East.

James Walker of the Friends World Committee for Consultation presented plans for their work. It is of special interest to this area that Marshall Sutton is to begin work as Mid-Western Executive Secretary in October with offices located at Wilmington College.

Samuel Marble, President of Wilmington College, gave an inspirational and dynamic message on Sunday morning. He emphasized the importance of being sensitive to the truth of God within us and in being responsive to that truth as we see it.

Thomas S. Brown, Instructor at Westtown School, Pennsylvania, gave four lectures on the "Quaker Approach to Literature." He traced the treatment of certain Christian themes in current literature such as compassion, suffering, old-age and death, sin, self-knowledge, retribution and redemption, and love. These thoughtful messages revealed to Friends the way in which thinking persons of today are reflecting upon basic problems about which Christianity is concerned.

Bernard Clausen, Secretary of Religious Education, Friends General Conference, spoke on Sunday evening in a moving message on "The Greatest Teacher in America." He pointed out how the

"nerve" of Anne Sullivan in leading Helen Keller out of darkness and teaching her is the priceless ingredient which we all need if we are to be effective Christians living and witnessing in the darkness in the world today.

George Scherer, Administrative Secretary, American Friends Board of Missions, spoke Monday evening on "Our Missionary Obligation." He gave a general view of the mission work emphasizing that our missionaries are obligated to take the message of Christ to the mission field without imposing American culture on other people.

The morning sessions were preceded by inspirational devotions led by Edward Linton, pastor of the Leesburg Meeting. He presented studies in discipleship, using Andrew, the common-place disciple; James, the official disciple; Peter, the chief disciple; and John, the disciple of love, for his examples.

The clerks for the business sessions were Vincent Fairley, presiding clerk; Don Stanley, recording clerk; Esther Starbuck, reading clerk. The reports of committees showed that some committees have been very active and an effort is being made to increase the work done by committees. Leadership training seminars have been conducted during the year on "Responsible Committee Membership" and "The Quaker Ministry" which have been very helpful. A pastors' retreat also was held. Two evening classes at Wilmington College were open to everyone. One was taught by Canby Jones on "Old Testament Troublemakers." The other was taught by Louise Griffiths on Christian Education.

The afternoon sessions were given over to conferences of the boards of the Yearly Meeting. Friends participated in a panel being presented by the Board on Peace and Social concerns to consider the problems of disarmament, the integration of races, and the social issues involved in the use of liquor and tobacco.

The Conference on Educational Concerns gave reports on the progress at Friendsville Academy and Wilmington. Especially encouraging was the report from Wilmington College of the greater spiritual interest and desire for action among the students themselves. A playlet written by Delma Fairley was presented on "Using Friends Literature."

The Conference on Christian

Outreach discussed stewardship, missions, and the Friends World Committee. Donald L. Robinson presented the philosophy and technique of Christian stewardship in a most stimulating fashion.

Friends responded to the telegram from Lewis Hoskins for help in Lebanese relief by contributions each day at Yearly Meeting. The opportunity to share will also be sent to each monthly meeting.

Junior Yearly Meeting sessions were held each day with classes discussing the general theme of Friends Missions in Africa. A carry-in dinner was enjoyed on Sunday at Quaker Knoll when interests of the camp and reports of the Young Friends work were heard. Banquets for the United Society of Friends Women and Quaker Men concluded the sessions.

Aid for Lebanon

According to Elmore Jackson, representative of the American Friends Service Committee in Beirut, there is desperate need for funds to meet the tremendous human need in troubled Lebanon. The relief operation in Lebanon is handled by Ralph Kerman, a Friend of Kalamazoo, Michigan, who is presently teaching physics at the American University in Beirut.

Aid is given on a non-partisan basis to three areas: The Chouf district, which is one of the poorest areas of Lebanon, and where, it is reported, every family had suffered directly from the fighting; to the port section of Tripoli, occupied mostly by laborers, which had had widespread unemployment for the past three months. Because outsiders were not permitted to enter that city, Quaker relief has been given both Moslems and Christians through a Greek Orthodox priest. The third area receiving some help is South Lebanon, near the Syrian and Israeli borders.

The urgency of the need was read in all Yearly Meetings which were in session the latter part of August. It is hoped that, following the initial \$3,000 which has already gone into Lebanese relief, additional funds will bring the total to \$30,000.

Friends are pleading with the nations to make a determined effort to raise living standards through the Middle East, to solve the refugee problem and to use the full resources of the United Nations to formulate a comprehensive plan of social and economic development.

Correspondence:

Christianity Must Include Political Action

To the Editor:

I realize, and I believe that our government does, too, that the U.S. troops are not going to bring permanent stability to the Middle East. But without firing a shot they accomplished two very important things that eventually might help to achieve peace and political stability in the Middle East. First, we gave a strong boost to parliamentary government, by making it clear that we were not sending in troops merely to defend the present regime and by achieving a temporary truce in the civil war. Secondly, we were able to bring about a climate in which the aims of the rebels could be truly appreciated. As Friends we believe that peaceful negotiations will bring about more permanent results than war. It seems that in Lebanon this belief was carried out.

I recognize the extreme importance of economic aid in raising the standard of living of the people of the Middle East. President Eisenhower put forth what I believe to be a very constructive plan for economic and social advances in the Middle East. This plan in itself would strengthen the political stability in that area by forcing the Arab leaders to some degree of cooperation among themselves.

However, right now I am particularly impressed by the desperate need for Christianity, respect for the law, and parliamentary government. The Middle East has long been known as a land of conspiracies, coup d'etats, murder, and all sorts of intrigue. Especially appalling is the outright imperialism and the denying of democracy by some Arab leaders.

It is easy, though, to say that these three principles mentioned are needed in the Middle East; yet in diplomacy and international relations these intangibles are hard to apply. Nevertheless, Christians and Friends particularly hold a position which can spread these ideas. We must take advantage of this position and be sure to include the political world in our work. The problems of the Arab refugees and the Israeli state could be solved almost immediately by Christianity. Law and Christianity together would create peace and political stability.

Deborah Wood
Fairmount, Indiana

Our Obligation To Tomorrow

The call to Friends for an appointed meeting in Washington, D. C., on August 2 to 8 struck a responsive chord in the heart of many concerned Friends throughout the land. Some 200 persons came together, most of them from the east yet some from Chicago, St. Louis and Texas and among them Friends of the Five Years Meeting—but all seeking a new dedication to the renunciation of war and the reconciliation of man to man. The meeting was called by the Peace and Social Order Committee of the Friends General Conference.

Vacations were curtailed or foregone, domestic responsibilities were slighted, worldly affairs were laid aside by those who came for the week-long period of corporate worship, ministry and public witness. Friends were there out of personal concern or the concern of their meeting.

With no pre-arranged program, Friends waited before the Lord for guidance on what should be done. The weight of individual concerns led some Friends to arrive with specific proposals in mind. Some voices were strong, confident or

emotional; others soft, humble or dispassionate. Of the messages, some were simple or seeking, others mystical or penetrating. There were prayers.

Yet by Sunday night Friends were united in a plan to seek an interview with President Eisenhower. Early in the evening about 100 persons walked quietly, two by two, from the Friends Meeting House to the gates of the White House. There they presented to the guards a letter asking for an appointment with the President during the ensuing week. The simplicity of this act, and especially the orderly, silent conduct of the walk, were beneficial to all. Those taking part became convinced that the experience in this period of sustained attention to individual and corporate expression of our Friends peace testimony had meaning not only for them personally but also for their meetings.

Friends thought of Ghandi and the ways of non-violence which he practiced. Though they were not called to civil disobedience, they found themselves ready to accept the suffering that may be required in the practice of non-violence in

some future crisis.

More clearly than ever they saw that we must work unceasingly to stop the horror of nuclear testing and the production of atomic armaments. With more understanding they recognized the need for prayerful support of the statesmen charged with the conduct of international negotiations. How can these leaders be helped to find the spirit of love which seeks agreement rather than victory?

During the week together, individually and in small groups, Friends visited some twenty Senators and representatives and a number of legislative assistants. They urged the end of nuclear weapons testing, the removal of American troops from Lebanon and a generous and constructive attitude in the conduct of summit or other international negotiations. The younger members were responsible for the presentation of a letter and token gift of flowers at the Japanese Embassy on August 6, the thirteenth anniversary of the bombing of Hiroshima. Some visited neighborhood homes to discuss nuclear testing.

The White House reply to the request for an appointment brought an interview with Frederic Fox, special pastoral assistant in the White House. It is hoped this will lead to a later audience with the President. Three Friends called on Lampton Berry, Assistant Deputy Secretary of State in charge of Middle East Affairs. A Senator, deeply concerned about finding a solution to the problems of the Middle East, promised to prepare with the help of Friends a letter to the President regarding this question, which would then be circulated among the Senator's colleagues. An interview was arranged with John McCone, new Chairman of the Atomic Energy Commission.

One Friend has written, "We are thankful for the growth in love and understanding which marked our week together. We would urge Friends everywhere to remind themselves anew to deal tenderly and lovingly with one another. To be impatient with the slowness of Friends to action is to ignore the spiritual roots from which right action grows. We return to our homes with the admonition of Isaiah, challenging us to new dedication and effort for peace: "Enlarge the place of thy tent . . . Spare not, lengthen thy cords and strengthen thy stakes."



Friends confer with Senator Arthur V. Watkins of Utah on Middle East problems. Shown with the Senator in the middle are, from left to right, Francis Bacon of Lansdown, Pa., Meeting; Otto Hoffman of Austin, Texas, Meeting; Virginia Apsey of Scarsdale, N. Y., Meeting; Evelyn Young of Wilmington, Delaware, Meeting; Edward F. Snyder, Legislative Secretary of Friends Committee on National Legislation, and Sam Legg of Baltimore, Md., Stony Run Meeting. Over 200 Friends attended the appointed meeting for worship and business in Washington, D.C. from August 2 to 8 which was called by the Peace and Social Order Committee of Friends General Conference.

George Scherer Visits Jamaica

George A. Scherer, Administrative Secretary of the American Friends Board of Missions, spent the weeks from July 7 to 27 visiting Friends' work in Jamaica, West Indies. July 25-27 he attended the Jamaica Young Friends Conference, which was held at Lyndale Home at Highgate. Here are some scenes recorded by his camera.



Jamaica Young Friends Conference, July 25-27, 1958. This picture was taken in front of the Lyndale Home for Girls, where the Conference was held. About forty Young Friends attended all or part of the sessions. Herman Pitter, Presiding Clerk of the Young Friends group of Jamaica Yearly Meeting, appears at the left of the front row.



Crowning of the Queen is an annual event at Happy Grove School. The students, seated in the court adjoining the new classroom building, watch in breathless excitement as their chosen schoolmate advances to be crowned the 1958 Queen of Happy Grove. The "stage" which she approaches is the porch of the new library, the gift of Fred M. Jones and family of Jamaica.



Charles Vincent in the Snow Hill Church, conducting a dedication service for young children. This type of service is much sought after by Jamaican mothers, whether church members or not. It offers a great opportunity to pastors to waken young parents to their sacred responsibility to bring up their children in the fear of the Lord.



Stanford Riley and his wife, Sylvia, are giving pastoral care to the Albany Friends Meeting in Jamaica, under appointment of Jamaica Yearly Meeting. They are living in the cottage which was partially built by the Five Years Meeting Young Friends Work Camp in 1957, and is being completed by local people.

Thoughts for Class Study

By John C. Harvey

September 28

Justice and Judgment

Matt. 7:15-27; Matt. 25:31-46

Isaiah 1:10-20; Amos 7:7-9;

The humanitarian teachings and practices of Jesus were always given in the light of man's relation to God. Social justice was to be achieved because God required it. In today's lesson, the hungry and naked and imprisoned were to be helped because by so doing one could find favor with God. Not all humanitarian service is done from a religious motivation. If it is not, it is so easy to slip into some form of self-promotion or self-exaltation via the philanthropic route. With God at the center, these temptations can be avoided. The command to love one's neighbor was a corollary to the command to love God first and foremost.

People in general have a formidable list of sins which they believe to some degree violate the just requirements of God. Too often, however, the sin of indifference to human need is not included in this list. It is so easy to become callous to people's needs, especially when we see them every day. It is so easy to feel that "the poor you have always with you," and to take for granted that some people will always be in need. According to today's lesson, we are not to think of this situation in terms of trying to equalize income or merely in terms of planning a social system which will give everyone a real chance; but we are to seek justice both in opportunities and rewards for all because God requires it of us: In other words, we are to be constantly alert and keenly concerned and active in meeting human need because of the love of God.

In several places in the Gospels, Jesus reminded his followers that the judgment of God is not the same as the judgment of man. Here in the twenty-fifth chapter of Matthew we get a glimpse of some of the surprised people as the verdicts are given. Why so many surprises? Perhaps no man is in a position to pass judgment on himself. We judge others wrongly many times, too. The judgment of God is surely based on broader and deeper foundations than the judgments of man.

We do not need to concern ourselves about who gets the credit for good deeds. It should be reward enough to know that they are done. As Dr. Roy L. Smith says, "It is so much easier to get through a hard day if we do not have to bear the burden of our own pride at the same time."

QUESTIONS: Are we to leave social services entirely to agencies which specialize in such services, or is there a place in today's world for loving service by an untrained individual? How far are we to go in helping someone who shows no signs of appreciating it?

October 5

Introducing the Gospel

Luke 1:1-4; Luke 3:1-14

A detailed study of how the books of the Bible came to be is a fascinating study. More than that, it is a wonderful help to a larger and better-balanced understanding of the Bible and its message. Certain things in the first four verses of Luke's Gospel give us a hint of the process by which the books of the Bible came to be.

"Many have undertaken to compile a narrative." Many fine accounts were written which never were included in the Scripture, and some were written which were included for awhile and then deleted, "just as they were delivered to us by those who from the beginning were eyewitnesses." The importance of oral transmission of the words by and about Jesus is often overlooked. In order to uphold the sacredness and inspiration of the Bible, we have to grant at least some degree of inspiration to all those who were faithful in repeating what they had heard, and in copying what they had read. "It seemed good to me also." Luke felt that he could set forth the account in an orderly and clear manner which would be of real help to Theophilus and to others who wanted to know the truth—"that you may know the truth." Thank God for those in every field of endeavor who have sought to know and to tell the truth! Truth may hurt a little at times, but it never hurts as a lie hurts.

Luke produced nearly one-fourth of the New Testament for

us because it seemed good to him to proclaim the truth concerning Jesus. According to his own God-given judgment, he put together such writings, reports and traditions as he believed would make plain the message of and about Jesus.

Another fascinating study is that concerning the relationship between Jesus and John the Baptist. To what extent did Jesus go along with John the Baptist and his message? Did the followers of Jesus get along well with the followers of John? Was John a member of the Essenes, about whom we are learning more now because of the discovery of the Dead Sea Scrolls? Was Jesus a member of such a group for a time? All of the light that we can find on the life and ministry of Jesus is of great interest to a sincere Christian.

John the Baptist surely impressed the people of his day with the fact that he had spoken for God. Jesus himself recognized this, and gave himself to be baptized by John in the river Jordan. We do well to ponder over the incident of the baptism of Jesus, and to realize that there was more back of it than meets the eye of the casual reader of the Gospels. Also, there is much more involved in the temptations of Jesus than appears in the few words we have about these experiences. We need to read with the same purpose that Luke had in writing—"that you may know the truth."

QUESTIONS: What were some of the sources which the Gospel writers used in composing their accounts? Are we willing to let the Bible speak to us just as it is? Are we willing to try to understand it in the way that the writers intended?

Lesson written for supplementary use with the "Penn Adult Quarterly," published by the Board on Christian Education of the Five Years Meeting of Friends, 101 Quaker Hill Drive, Richmond, Indiana. Lesson based on "International Sunday School Lesson: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

The Kingdom is to be in the midst of your enemies. And he who will not suffer this does not want to be of the Kingdom of Christ; he wants to be among friends, to sit among roses and lilies, not with the bad people but the devout people. O you blasphemers and betrayers of Christ! If Christ had done what you are doing who would ever have been spared?

Martin Luther

Friendly Life = Far and Near

CHARLES O. WHITELEY, who has recently resigned the pastorate of the First Friends Church in Grinnell, Iowa, is going to the Friends Meeting in Greenville, Iowa. Charles Whiteley has served Friends meetings throughout the Middle West for 62 years.

* * *

FROM KENYA, EAST AFRICA, comes a message to Friends in America from Benjamin S. Ngaira. He wishes to express his thanks to his many American Friends who have sent their kind messages during his illness and to assure them that he is better again. "I have vivid memories of my visitations and contacts with many a home and meeting in the U.S.A. in 1950 after the Five Years Meeting. Yes, those happy memories are a treasure to me and will always be so," he adds.

* * *

LEOTA SMITH, who has served this summer as manager of Quaker Haven on Dewart Lake in northern Indiana since her husband's death, has enrolled at Earlham College this year as a special student.

* * *

JAMES O. BOND, who is the son of Parvin and Cornelia Bond and a physician in Jacksonville, Florida, is on a one-year's leave of absence from the Florida State Board of Health. He will be enrolled at the Graduate School of Public Health at the University of Pittsburgh. With his wife Pat and their four children they will make their home at 6541 Dalzell Place, Pittsburgh, Pa.

* * *

VERMILION ACADEMY former students, some 200-strong, with their friends and families recently met at Vermilion Grove, Illinois for their annual reunion. Of special interest this year was the renovated bell which for years had hung in the belfry of the school building. The bell had been gilded and mounted on an attractive structure of stone at the edge of the campus. A picnic dinner at noon in the gymnasium of the Academy building, now used by the Grade School, was followed by a program of music and reminiscences in the nearby church. Milton Hadley of Richmond, Indiana, a former teacher, was one of the speakers. President of the association this year was Russell E. Rees, also of the Five Years Meeting staff in Richmond.

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ORIE SHIMAZAKI, Principal of Tokyo Friends School, which is under the guidance of the Japan Committee of

General Conference Friends in Philadelphia, was tragically killed on July 31st in Kobuchizawa, near the school's summer camp. She was 45 years of age. As she and one of the school's English teachers walked down the main street they were struck by a truck driven by a drunken man, and she died almost instantly. Murota-san, who accompanied her, will probably be hospitalized for several months with severe injuries. Many Friends all over the United States became acquainted with Orie Shimazaki when she studied and visited here for two years in 1948-1950.

* * *

ROBERT AND MARGARET BLOOD left Ann Arbor on August 20, where Bob has been professor in the Sociology Department of the University of Michigan, headed for Japan, with their four children, Jonathan, Larry, Alan, and Peter. Bob Blood has received a Fulbright Commission to be used during his sabbatical year doing research on the changing relationship between Japanese husbands and wives. Sailing on the Kikawa Maru, the Bloods expect to arrive in Tokyo on October 4. The children will attend the American School there, in which some 28 nationalities are represented. The family may be reached c/o Sociology Department, Tokyo University of Education, Bunkyo-ku, Tokyo. The Bloods have been very active members of the Ann Arbor Friends Meeting, and Bob Blood taught formerly at William Penn College.

* * *

THREE AMERICAN MEDICAL SCIENTISTS are visiting Russia under a new exchange program started by the American Friends Service Committee. Dr. George Perara, who belongs to the Scarsdale, New York, Monthly Meeting, is chairman of the Friends Medical Society and professor of medicine at the College of Physicians and Surgeons of Columbia University. He will look especially at the advance of medical education and developments in the field of internal medicine within the Soviet Union. Dr. Joseph Stokes, who is a member of the Germantown, Pennsylvania, Monthly Meeting, will observe Soviet practices in improving the welfare of mothers and children. He is professor of pediatrics at the University of Pennsylvania School of Medicine. The third person is Dr. Samuel A. Corson, of Little Rock, Arkansas, a professor at the University of Arkansas School of Medicine. He will study Russian advances in the basic medical sciences,

particularly in the fields of conditioned reflex and psychomatic physiology.

* * *

E. RAYMOND WILSON who has been director of the Friends Committee on Legislation for the past 15 years, was honored early this summer when he was given the degree of doctor of laws by Haverford College. Working with a staff of twelve persons, the Friends Committee is active through the publication of the informative "Newsletter" on legislation of concern to Friends especially. Efforts of the Friends Committee have been aimed at legislation affecting foreign policy and peace, civil liberties, disarmament and opposition to militarism, and the rights of conscience and religious liberty. In awarding the degree to him, Haverford's president Hugh Borton called Raymond Wilson a "constant and patient worker for world peace, a wise and understanding director for 15 years of Friends work in Washington for enlightened national policies and for closer relations between the people and their government," and a man "respected by all, a dauntless advocate of a course dictated by deep religious convictions, and a challenger of the American people to be true to their own highest principles."

Friendly Fellowship

Ackworth, Iowa—All five monthly meetings were represented at the Ackworth Quarterly Meeting in early August. Guest speaker on Saturday was Orval Cox, Iowa Yearly Meeting's Evangelistic Superintendent, while Paul Hadley, pastor of the Indianola Meeting, brought the message on Sunday, entitled "Prayer." Marion E. Rains, who is president of Iowa Quaker Men addressed the men on Sunday afternoon, showing pictures of Quaker Heights, where Iowa Friends have their summer camp and new chapel, near Eldora. Mildred Rains met with the young people at the same time. A dedication service for the new superintendent and clerks was conducted by Orval Cox at the close of the Saturday morning meeting for business.

* * *

Alamitos, California—The High School and College Departments of the Alamitos Church have shown eager interest in the Monday night Bible study during the past several weeks. Studying the Epistles of Paul, a test recently revealed that the students "are really studying their Bibles."

Palmer Lake, Colorado — The Palmer Lake Community Church, which Evalena Macy serves as pastor, has developed a lively interest in Friends Africa Mission since Pearl Spoon visited with them in June. They decided to raise a fund to buy a power mower to help in the care of the lawns around the Girls' Boarding School at Kaimosi. Various groups in the church and Sunday School contributed, and the sum raised was \$101, enough to buy a durable mower. The money was sent for this purpose through the American Friends Board of Missions.

* * *

Evanston, Illinois — Friends gathered on August 6 to meet with George Willoughby, a Friend of Blackwood Terrace, N. J. who was a crew member of the ketch the Golden Rule which attempted last May to sail into the Marshall Islands protesting the United States' nuclear testing program. Many Friends first knew George Willoughby when he served as director of the Des Moines office of the American Friends Service Committee for eight years. The crew members of the Golden Rule were released on August 3 after spending 60 days in the Honolulu prison, because they refused to obey a U.S. District Court edict barring them from sailing into the Eniwetok proving grounds.

* * *

Friendsville, Tennessee — Celebrating its 150th anniversary on July 27th, Friendsville Meeting welcomed more than one-hundred and fifty persons at its morning worship when a former pastor, Calvin Gregory from Sunnyside Friends Meeting in California, brought the message. Special music was contributed by Ray Sexton, while in the afternoon, following a carry-in dinner, the church choir sang.

The history of Friendsville Friends, written by Josephine Dunlap, was given by Frances Briskell and Elizabeth Osborne. Joyce Peters read greetings from other friends. Cate McReynolds welcomed visiting Friends, some of them from Ohio and Indiana. The anniversary address was given by Dr. Lowell E. Roberts, President of Friends University in Wichita. Beautiful flowers and an anniversary cake in the shape of the old meeting-house added much.

Realizing that the church is a gift to this generation from the religious pioneers of the past, Friends asked themselves anew if they are using it as a center of the spiritual life and growth, reflecting the faith which their forbears placed in God and in them.

BIRTHS

Bien—To Peter and Chrysanthi Bien, of Riparius, New York, a son, Alexander Dimitrios Bien, on July 29.

Sidders—To Dean and Barbara Watkins Sidders, of Central City, Nebraska, a daughter, Deana Marie, on May 27, 1958.

Shortridge—To John and Mary Helen Schutz Shortridge in Bloomington, Ind., a daughter, Sarah Wesley, on May 5, 1958. The family now lives in Washington, D.C.

Casper—To Paul and Helen Mesner Casper of Elm Creek, Nebraska, twin sons, David Paul and Jeffrey Paul, on May 9, 1958.

Brown—To Marvin and Doris Mesner Brown, of Cambridge, Nebraska, a son, Steven Lee, on May 17.

Merrill—To Sam and Carmel Merrill of Fairport, New York, a daughter, Alida Merrill, on August 8.

Stratton—To Lewis and Wanda Stratton of Hoshangabad, India, a daughter, Lynn Ellen, on August 19.

Downing—To George and Christine Downing, of Summit, New Jersey, a daughter, Sandra Leigh, on July 29.

MARRIAGES

Guerrero-Webb—Charlotte Ann Webb, daughter of Weston and June Mott Webb, to Marion Guerrero, son of Mr. and Mrs. Frank Guerrero, all of Grand Island, Nebraska, in the Central City Friends Meetinghouse, Central City, Nebraska, on July 12, 1958, Lindley J. Cook officiating.

Mesner-Roberts—Kay Rochelle Roberts, daughter of Ross Roberts and the late Hazel Ferguson Roberts of Council Bluffs, Iowa, to David Neil Mesner, son of Raymond D. and Erma Marsh Mesner, of Central City, Nebraska, in Trinity Methodist Church in Council Bluffs, on June 29, 1958.

Frazier-Hyde—Florence Hyde to Robert H. Frazier of Greensboro, N. C., on July 17, at the Rock Springs Congregational Church, Washington, D.C.

Rogers-Lamb—Donnita Marlene Lamb, member of the Amboy Meeting, and daughter of Mr. and Mrs. Herman B. Lamb of Kokomo, Indiana, to Marion Alan Rogers, son of Mr. and Mrs. Oliver C. Rogers of East Lansing, Michigan, on August 9 at the Amboy Friends Church, Walter McAdams officiating.

DEATHS

Bowles—Minnie Pickett Bowles, on July 25, in Honolulu, Hawaii, in her 90th year. Born in Iroquois County, Ill., on September 2, 1868, she was the daughter of Evan and Hulda Macy Pickett. At the age of fifteen she entered Bloomingdale Friends Academy in Indiana, then moved with her parents to Mitchell County, Kansas. There she attended Teachers' Training Institute in Jewell County during the summers and taught through the school year.

In 1893 she was accepted for service in Japan under the Philadelphia Women Friends Missionary Association, which was responsible for the Friends Girls' School in Tokyo. She taught at that school until 1898. At this time she returned home to be married to Gilbert Bowles. Following a year of graduate work which Gilbert Bowles took at Penn

College, together they returned to Japan. From 1901 until 1941, excepting furlough periods in the U.S., Gilbert and Minnie Bowles shared in the Friends work in Japan. Their home became a center of the warmest friendship for countless Japanese and other friends. Minnie Bowles' life constantly radiated her loving concern for those with whom she came into contact. From the beginning she conducted in their home regular Bible classes, family life discussions and cooking classes for Japanese women. She was active in the wider Toyko community, with the Kobokan, a slum-area settlement, as well as the Y.W.C.A., the Women's Christian Temperance Union, and in the school for foreign children which is now the American School in Japan.

When in 1941 she and Gilbert Bowles moved to Honolulu, they were immediately bearing witness to the war-torn world of the compassionate understanding which has filled their lives and brought renewed hope to so many people.

Surviving Minnie Bowles besides her husband are two sons, Herbert and Gordon, six grandchildren, three great grandchildren, and one brother, Clarence E. Pickett. Three brothers, Charles, John and William, and three sisters, Mary Ward, Ida Roquet and Carrie Woodard, preceded her in death. Friends held a memorial meeting for Minnie Bowles on July 27 in the Church of the Crossroads, in Honolulu.

Cadora—Joseph Cadora on August 5, at Atlanta, Georgia, due to a heart attack. He was the son of Julius Cadora, one of the early Friends in Ramallah, Jordan. He was a graduate of the American University of Beirut and the Massachusetts School of Pharmacy. He conducted a pharmacy in Ramallah and at times taught science subjects at the Friends Boys School. He leaves a family of two married daughters and two sons besides his wife, Nameh Balat Cadora. They have lived in the United States for five years.

Casper—David Paul Casper, son of Paul and Helen Casper, on May 10, shortly after birth, Elm Creek, Nebraska.

Kuhn—Elsie Kuhn, widow of Earl Kuhn and a member of the Kennard, Indiana, Meeting, on August 1, 1958, in a rest home in Iowa City, where her son Manfred and his family reside. Elsie Kuhn was a retired teacher, having given 36 years to teaching — some at Greensboro, Kennard, Wilkinson, Morton Memorial and Straughn, Indiana. Besides her son she is survived by a foster daughter, Mrs. Faye Harry of Middletown, Indiana; three brothers, Herbert and Russell of Kennard, and Floyd of Spiceland, Indiana; and one sister, Zula Hinshaw of Kennard; also six grandchildren. Services were held at the Kennard Friends Church, Marene Fisher officiating.

Smail—Anna Smail, on August 10 in Winchester, Indiana, aged 81. She was a faithful member of the Winchester Friends Meeting and the Women's Christian Temperance Union. Surviving are a daughter, Mae Thomas of Lynn, and a brother, Homer Debo of Cloverdale, California. Services were held in Winchester in charge of Hubert Clevenger, with burial in Fountain Park Cemetery.

Thomas—Charles H. Thomas, on July 31, at Portland, Maine. A faithful member of the Oak Street Friends Meeting in Portland, he had been employed as a machinist by the Portland Company for fifty years. Surviving are his wife, Hattie Thomas; three brothers and one sister; one son, Walter of Algona, Iowa; two daughters, Elizabeth Hobbs of Evanston, Illinois, and Mary Peck of Bloomfield, New Jersey; and one granddaughter. A memorial gift was sent to the Friends Committee on National Legislation.

Local Meeting Directory

ARIZONA

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Berkeley, California—Friends Memorial Church, Fulton St. at Channing Way. Morning Worship, 11:30 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitzer, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thorwall; As—Ashberry.)

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45. Worship 11 and 7:30. C.E. 6:30. Prayer Mtg. Wed. 7:30. Glen and Mildred Rinard, Pastors. Phone Parkview 5-2634.

Long Beach, California—First Friends Church. Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Homer Vail, 620 E. 9th St., Interim Minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Homer Vail, 620 E. 9th St., Interim Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Roy Knight, Minister, Richmond 70716.

Pasadena, California—First Friends Church: 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372, Stuart Innerst, Pastor.

Whittier, California—East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 7:00 Charles S. Ball, Minister, 15921 E. Russell St. Phone OWea 1-3124.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's groups 7:00 P.M. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, Minister. Phone 43-467.

Yorba Linda—4842 Main St., S. S. 9:30; Worship 11:00 a.m. and 7:00 p.m. Prayer meetings Wed. 7:00 p.m. Pastor Paul Shugart. Phone LAkeview 8-7047.

CANADA

Montreal Quebec—Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A. 1355 Dorchester Street West.

Toronto, Ontario—Meeting for Worship every first day, 11:00 a.m., 60 Lowther Ave. (North from cor., Bloor and Bedford. First Day School same. Friends welcome at all times; for overnight, write in advance.

COLORADO

Denver, Colorado—Friends Meeting, W. 46th Ave. and Eliot St. Church School 9:45 a.m., Worship 11 a.m., and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado—Friends Meeting (Five Years Meeting) Sunday 10 a.m. Meeting for Worship and Study. Katherine Honold, Clerk, 4720 West 35th Ave., Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane. West Hartford.

FLORIDA

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia

Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk, Chas. T. Moon, Church address.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 116 Florida Union.

Jacksonville, Florida—Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVERgreen 9-4345.

Lake Worth, Florida—Palm Beach Friends Meeting. Meeting for Worship, 10:30 a.m.; 8. South Lakeside Drive, Lake Worth.

Orlando—Winter Park, Florida—Worship, 11 a.m. in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

ILLINOIS

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western; Phone Hilltop-58949. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister 10729 S. Maplewood Ave. Phone CEDarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends, Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Downers Grove, Illinois—Downers Grove Monthly Meeting of all Friends, Sunday Meeting for worship 10:30 A.M. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 A.M., joins meeting for fifteen minutes.

INDIANA

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—Meeting for Worship and First Day School (kindergarten) at 11:00 a.m., Study and Discussion, 10:00 a.m., in the Indiana School of Religion Building, Union and Seventh Streets, Hazel Smith, Clerk, 1600 East Hillside Drive, Phone 9688.

Carthage, Indiana—Friends Church, South Main St. Bible School 9:30 a.m.; Morning Worship 10:30 a.m.; Robert A. Shockney, Minister.

Carmel, Indiana—Friends Church, Corner of Third St., and Rangeline Road; Meetings for Worship, 8:30 and 10:30 a.m. Bible School, 9:30 a.m. Youth Meetings, 5:00 and 7:30 p.m. Midweek Meeting, Wednesday, 7:30 p.m. Keith H. Kirk, Minister, Phone Victor 6-2066.

Evansville, Indiana—Unprogrammed meeting for worship. First-days, 10:45 a.m. YMCA, 205 N. W. 5th. Call Herbert Goldhor, H. A. 5-5171, after 6:00 p.m. G. R. 6-7776. All Friends welcome.

Indianapolis—Irvington Friends Meeting, 23 S. Ritter Avenue. Meeting for Worship and Church School, 10:30 to 11:30 a.m. Francis O. Reisinger, Minister. For information call: Me. 2-7724.

Indianapolis, Indiana—First Friends Meeting, 3030 East Kessler Boulevard. Until September 1st. Meeting for Worship and Sunday School for children 10:00 a.m. Errol T. Elliott, Minister, Ruth Day, Minister of Christian Education. Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Allen Reynolds, Minister.

Knightstown—Friends Meeting, East Brown St. Bible School 9:30 a.m. Worship Service 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507

North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Lafayette—Farmers Institute Friends (10 mi. S.W. of Lafayette); Sunday School—9:30 a.m.; Worship Service—10:30 a.m. Keith Kendall, pastor, 220 Pierce St., Ph. 3-4121.

South Marion Friends at 38th and Harmon Streets. Bible School 9:30 a.m. Morning Worship 10:30. Evangelistic Services 7:30 p.m. Prayer Meeting, Thursday 7:30 p.m. Isaac Phillips, Pastor.

Mooreville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30. Mid-week Meeting, Thursday 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets, Sunday School 9:30 a.m. Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: Atlas 2-5674 (home), Atlas 8-5680 (church).

New Salem, Greentown, R. R. 1, Phone Market 8-3324. It is located two miles south west of Greentown.

Plainfield—Friends Meeting, East Main Street on U.S. 40, 12 miles west of Indianapolis. Two Meetings for Worship, 8:30 a.m. and 10:30 a.m. Church School, 9:30 a.m. Ruth Milhouse, Clerk. 507 E. Main; D. Aldean Pitts, Minister, 432 E. Main; Office Phone, Terrace 9-6490.

Richmond—First Friends Meeting, E. Main and 15th Streets, Church School 9:15. Morning Worship 8:30 and 10:30. David Castle, Minister; Marie Ferguson, Minister of Education.

Richmond—West Richmond Friends Meeting, 7th and West Main, Sunday School and Forum 9:15 a.m.; Meeting for Worship 10:30 a.m. R. Furnas Trueblood, Minister.

Spiceland—Meetinghouse on W. Main St., 2 m. north of U.S. 40 on state rd. 3. S.S. 9:30 Worship 10:30 Earl P. Prignitz, pastor.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

West Branch—Hoover's birthplace; 10 miles east of Iowa City. Church School 9:30 a.m.; Worship 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas—University Friends Church, University Avenue at Glenn, Bible School, 9:00 a.m., Meeting for Worship, 10:00 a.m. and 7:00 p.m. Junior Hi-C.E., 5:00 p.m. High School College Fellowship, 6:00 p.m. Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street — Phone TWinbrook 5-7110.

MAINE

Portland—83 Oak St. Sunday Meeting for Worship and Bible School at 11:00 a.m.

MARYLAND

Adelphi—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

Spring Spring—Friends Meeting, 13 miles north of Washington, D.C.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 a.m. Telephone TR-6-6883.

Lawrence, Massachusetts—Friends Meeting, 45 Avon Street. First Day Bible School 10:00 a.m., Meeting for Worship 11:00 a.m., Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel: Saugus 8-2023 W.

Lynn, Massachusetts—Silsbee Street Meeting-house near B & M Station, Meeting for worship 11:00 a.m.

New Bedford, Massachusetts—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Cooney, Minister. 29 Tremont St., WY6-4041.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorren-to S. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27. Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA. Woodward at Winona. Visitors telephone Townsend 5-4036.

Kalamazoo—Unprogrammed Meeting for Worship 10:00 a.m. Discussion 11:00 a.m. Sunday School 10-12. Meeting House 508 Denner. Visitors call FI 9-1754.

Traverse City, Michigan—Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.



Lynn, Massachusetts, Meeting

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South, Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbot Ave., So. Phones WA 6-9675 (Res.) WA 6-6159 (Ch.).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. and 7:30 p.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

St. Louis, Missouri — Unprogrammed, 2539 Rockford Road, Rockhill, Missouri (suburban St. Louis). First-day meeting, 10:30 a.m. Monthly Meeting for business, second First-day following pot luck at noon. Clerk, Albert Ley, W. down 3-6418.

NEW JERSEY

Montclair—289 Park Street, First-day school 10:30 a.m., Meeting for Worship 11 a.m. (July-August 10 a.m.). Visitors welcome.

Ridgewood—224 Highwood Avenue. Family Worship 10:30 a.m. Meeting and First-day School 11:00 a.m. (July and August 7:30 p.m.)

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

Gaspert — Friends Meeting, 10:00 Sunday School, 11:00 Morning Worship.

NEW YORK—Meetings for worship First days 11 a.m. (Riverside 3:30). Telephone GRamercy 3-8018 about First Day Schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th St.; and at Riverside Drive & 122nd St., 3:30 p.m.

Brooklyn: at 110 Schermerhorn Ave., and at corner Lafayette & Washington Ave.

Flushing: at 137-16 Northern Blvd.

Riverhead, Long Island, New York — Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverside, New York, Clerk, Edwin Prellwitz, Peconic 4-6155.

Pawling—Oblong Meeting House, Quaker Hill — Meeting for Worship, First-days at 11:00 a.m. through August 31.

Scarsdale, New York — United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road, Clerk, Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

NORTH CAROLINA

Farmer—Science Hill Friends Meeting, Bible School 10 a.m. Meeting for Worship 11 a.m. Midweek Meeting Wednesday, 7:30 p.m. Joseph E. Moorfield, Minister.

Greensboro, North Carolina—First Friends Meeting, 2100 Friendly Road; Bible School 9:45; Morning Worship 11:00; Wednesday evening worship 7:30; Robert M. Jones, Minister.

Greensboro, N. C.—Spring Garden Friends Meeting, 1608 Spring Garden St. Bible School 9:45; Meeting for Worship 11:00 and 7:30 Midweek Meeting Wed. 7:30. Leslie N. Winslow, Minister.

High Point—Springfield Friends Meeting, 555 Springfield Road; Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F. 6:30; Mid-week Meeting, Wednesday, 7:30; Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 8-8198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane. P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Mount Airy—Friends Meeting, South Main at Wilson; Bible School 9:45; meeting for worship 11:00; F.Y.F. 6:00; Midweek Meeting 7:30 Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati—Friends Meeting: 2910 Eden Ave. (near University Ave., four blocks east of Vine St.). Unified Meeting for Worship and First-day School at 10:00 a.m. June 22 through August 31. Pastoral Minister: Don Stanley. "Edonhill", 876 Lafayette Ave. Phones: MU 1-6528 (res.) or UN 1-0739 (office). Clerk: Ruth G. Tuttle, 903 Ellison Ave., Phone: EA 1-2619.

Columbus, Ohio — Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio — Unprogrammed meeting for worship. First-day, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

West Milton, Ohio — Friends Meeting, Bible School, 9:30 a.m.—Worship, 10:30 a.m. No. Main at North St., Valentine Krumm, Pastor.

OREGON

Newberg, Oregon—Friends Church, College St. at Third, Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed.,

7:30 p.m., Charles A. Beals, pastor. Phone 3811 and 3911.

Portland, Oregon—First Friends Church, S. E. 36th Ave. and Main St., Bible School 9:45 a.m. Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Bus. to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BELmont 4-3107.

PENNSYLVANIA

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m., 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee — Unprogrammed meeting for worship at 9:30 a.m. Secretary, Esther McCandles, 234 Jones JA 5-5705.

TEXAS

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia — Friends Meeting, 4500

Kensington Ave., Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, Robert R. Brewster.

WASHINGTON

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, District of Columbia — Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship. First-days at 11 a.m. First-day School at 10:30.

HAWAII

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

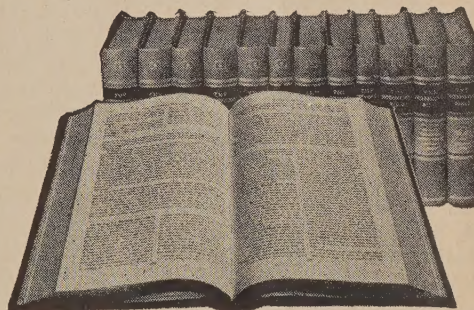
PUERTO RICO

San Juan, Puerto Rico—Meeting for Worship second and last Sunday 11 a.m. at Evangelical Seminary in Rio Piedras. Visitors call 6-0560.

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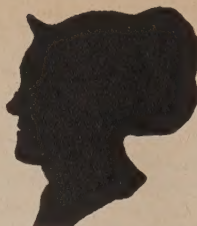
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How God Guided Allen Jay

"I was visiting Friends' homes in a certain town. There were forty families that I wanted to call on in one day and return home on the train that night at 10 o'clock. The program was made out the night before, and messengers were sent ahead the next morning telling each family about what hour I would reach their home. I requested the Friend who walked with me not to talk with me or claim my attention, but simply show me the way.

"Coming to one home, as I opened the gate the text found in Psalms 42:11 came to my mind. When I entered the door the father and mother were sitting with their two little children. As I walked to the chair waiting for me I repeated the text: 'Why art thou cast down, O my soul? and why art thou so disquieted within me? Hope thou in God: for I shall yet praise him who is the health of my countenance and my God.'

"I then delivered a message to the wife, one to the husband, and a few words to the children, after which I offered prayer and went out.

"I thought nothing more about the message. It was lost, with a hundred others. Some five years afterwards, while living in North Carolina, a letter was received from this woman telling me I had saved her life, as she had poison in the drawer with which to take her life, which she intended doing at 10 o'clock that morning. But just before the hour the messenger came and told her that I would be there at 11 o'clock. So she concluded to wait until after the visit, during which I told her that she had been so disobedient to her Heavenly Father's call that she had brought darkness upon her soul and had been tempted to take her natural life, and then, in the words of the Psalmist, told her to hope in God for she would yet praise Him who was the health of her countenance and her God.

So after her husband and I had

gone out, she said to an intimate friend who came in immediately, 'I will try once more to be faithful and see if the message is true,' then rose and going to the drawer, took out the poison and threw it into the fire.

"The next time I met her she was a recorded minister and was engaged in religious service."

From the "Autobiography of
Allen Jay"

Continuing Prayers For Peace

In messages to all local meetings recently, the Board of Peace and Social Concerns of the Five Years Meeting approved a call to all Friends by the Friends World Committee for Consultation to join in prayers for peace.

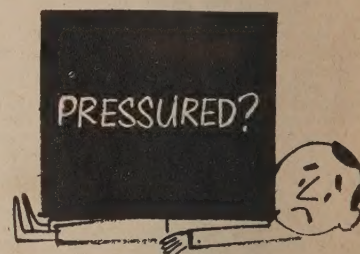
The appeal urged Friends to "pray for Divine Guidance in our own lives as well as in the lives of heads of governments that they should be moved to take action which will lead to real peace."

The statement continued, "If and when a summit meeting should occur, may we count on every Friend to pray earnestly that the participating heads of governments shall approach their task with humility and with good will, that the Love of God may be permitted to work through them."

It also was pointed out that some Friends are living in areas now torn with tension and violence. Friends were asked to remember especially in prayer our Friends in the Lebanon and Jordan areas, in Cyprus and in Cuba.

Milton Hadley, Secretary of the Board on Peace and Social Concerns, states: We hope our leaders know that you and I, as concerned citizens, want negotiation and agreement rather than more and more missiles and missile bases. The Board suggests that Friends should write **now** to President Eisenhower, Senators and Representatives, and Ambassador Henry C. Lodge of the United States Mission to the U. N. at United Nations, N. Y., urging positive steps toward peace.

More than 10,000 young people attended the recent Christian Endeavor convention in Frankfurt, Germany. The theme, "Christ, the Light of the World," held the attention of the young people who formed a deep Christian fellowship which reached beyond the boundaries of race, color and denomination.



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